

A N
APOLOGY
 FOR THE
Innocency and Justice
 OF THE
QUAKERS CAUSE.

AND
 A short ELUCIDATION of their
PRINCIPLES.

With some Reflections upon *J.*
IVES his PAPERS.

Written in the Behalf of the
 CHRISTIAN RELIGION.

By *William Salmon* Professor of Physick.

Non enim possumus quicquam adversus veritatem, sed pro veritate. 2 Cor. 13. 8.

Thanks be to God, which giveth us the Victory through Our Lord Jesus Christ.

London, Printed in the Year, 1674.

017.1 Sal

Strongman

17433

TO THE
READER.

OMnia Flumina prope-
rant ad Mare, nec ta-
men Mare impletur :
*Although all was written which
might be written; yet would not
the Enemies of the Truth be sa-
tisfied: should an Angel appear
from Heaven with an evident
Demonstration of the Justice of
this Cause, the Adversarys would
hardly be enduced to confesse
their Error, although the
Evidence thereof be crowned
with their own belief. Such*

To the Reader.

*an Impression has the Spirit of the Enemy of Mankind, the Devil, made in their Souls, that they had rather at present lose the Salvation of them, than embrace that which would Eternally make them happy, and only because it is our Friend, and has had mercy upon us. But my Counset and Advice is, that they would; while there is a day and time, lay hold of the Truth: if not for our sake, or the Truths sake, yet for their own Souls sake; there would be more Comfort found in one hours enjoyment of the sweet Influences of that holy Spirit, although in the ministration of Condemnation, than in
man*

To the Reader.

many days, and months, & years,
living senceless thereof, or in op-
position thereto. People may feed
themselves up with Fables, & put
their trust in broken Reeds, the
strength of the Ægyptian Hosts,
but shall at length come to know
(it may be when it is too late)
what they have despised; and
how they have slighted, and done
disfright to that, which only and
alone was able to save them. It
is them that walk in disobedience
to the Holy Spirit, and make
a mock at its reproofs, which
Crucifie the Lord afresh, and
put him to open shame: this,
did our Enemies but seriously
consider, might put a stop to

To the Reader.

their slanderous Tongues, if they made never so little inspection into their own Lives and Conversations: A small reflection upon themselves, by the Light of the Divine Spirit, would strike their Souls with horror, for that they should go to tax others with Denying the Lord, and themselves his daily Murtherers.

*I have only one small Objection to remove out of the way, and that has relation to myself: that whereas the following Papers are written in the Plural Number, and I have put my self (in that Discourse) into the Body of that People this is to inform, in the first place, that I
there*

To the Reader.

there speak what I know is the Truth, according to the faithful perswasion of my Soul, and so abstractly consider the cause according to the justice thereof, & that only and simply for the real Truth sake: But in the second place, knowing the equity of their Cause, the Excellency, Glory and Power of that Truth which they hold, I also put that Discourse in the aforesaid stile, as being really one satisfied therein, and so having by that conjunction a just cause to appear in their vindication: and so the Adversary may take me if he pleases; if not in the other sense: But which way soever, let him charge only me, for

To the Reader.

what I have writ, as being immediately concerned, and responsible for the same, and I have hope I shall approve my self to that holy and just Spirit of Truth, in Faithfulness thereunto; and by the Power and Assistance thereof, not only maintain and defend that Truth, which in the following Lines I have appeared in vindication of; but take a part and portion; with that and them, from hence forth and for ever.

Entered of *Pauls*, near
the Free-School.

William Salmon.

An

(1)

A N

APOLOGY

FOR THE

Innocency and Justice

OF THE

QUAKERS CAUSE.

I. *Of our Religion and Faith in general.*

I. **I**T was an eminent truth which was delivered by our Lord and Saviour Jesus Christ, that the Disciple is not above his Master, nor the Servant above his Lord: if they have called the Master of the House *Beelzebub*, how much more them of his Household? It is the Portion of the little Flock to suffer Persecution, which the Devil and his

his Instruments were ever ready to present them withal, not only by exquisite tortures of their Bodies, and ruine of their Estates; but also by the wounding of their Reputation (if possible) through the detraction of slanderous and malicious Tongues. But as we have learned of our Master to go through good report and evil; so that holy and Christian Spirit has taught us to rejoyce and be exceeding glad, when Men speak all manner of evil of us falsely for its name sake. And indeed, there is little reason to be given, why we should not be partakers of his Portion, who enduring the Cross, despised the shame, and suffered the contradiction of sinners; since we expect to be sharers with him in his glory. How have Men incensed themselves with madness and fury against our Religion, and taken up a resolution to condemn us, without so much as hearing the reasons

(3)

sons we offer for our defence? And think that all the Calumnies, slanders, and abuses, which Ignorance and Envy can heap upon us, to be infinitely less than what we deserve: Be pleased then to take this following refutation in Paper, since you are dull of apprehension, or will not understand it by word of mouth. This truth which we profess and defend, seeks no favour at your hands; since we are without hope to meet with any better measure, than what her Enemies have formerly given. Our Religion drawing its Original from Heaven, is indeed a Stranger upon Earth; where we conclude it must meet with as many Enemies as the Author thereof: all that we desire is, that it might not be condemned unknown; which if any shall refuse, they will not only stand charged with manifest injustice, but may be justly suspected to act wilfully against the
secret

secret witness in their Consciences.

2. It is Ignorance of the truth we profess, which makes your Censures against us, unjust : you say we are no Christians ; but it is because you know not what Doctrines we hold , it is that which blinds your eyes , which renders your Judgements faulty : were it a thing which ought to be hated, yet nothing is more unjust than to speak evil of it, before it is known. It is not the evil of the thing, but a Mans knowledge thereof, which gives him a right to condemn it ; till when we fall not under the lash of your Judgement. Did you know our Religion, the holiness and Piety thereof, you could not but embrace it ; unless you wilfully should refuse the offers of the saving health. We our selves, when ignorant as you are, believed as you do ; but when we became informed, we were necessitated to hate what we formerly loved ;

loved; and the Progress which truth hath made in our Souls, has forced us to be witnesses thereunto. A Religion repleat with so much purity as ours is, has something very excellent and Divine, which you know not of; and your Ignorance takes away your desire of knowing, lest by the prevalency of the Justice of our Cause, you should be witnesses against your selves. Of how much Folly would you judge that Man guilty, who never Read any part of the Law, should yet assume to teach a Councel the knowledge thereof: or he who understanding nothing of Physick, should not only pretend to Instruct an old, Learned, and experienced Physitian, but also presume to correct his Method and way of Practise? And yet certainly the Folly and Ignorance of our Adversaries far surpasseth this, in that they are so far from desiring to know the truth,

truth, that they hate and malign all such as but offer (although in kindness) to inform them thereof: such is the power and force of blind Zeal, that it makes all its prostitutes chuse rather to be the Vassals of wilful Ignorance, than to relinquish the greatest of absurdities, although in exchange for that whose own worth might be a sufficient recompense for the greatest of deserts.

3. We expected that the Adversary should have proved his Assertions in publick, but that his prudence, or want of abilities has made him decline: for it is a thing not only improbable, but also impossible for him to perform; as in the Sequel hereof we hope we shall both plainly and truly make appear. There is no doubt, but whosoever shall be saved, must necessarily be a Christian; since the Scripture saith there is no other name under Heaven, by which we can

can hope for Salvation ; the which is confirmed in a certain place by the Testimony of that Great and Eminent Apostle Paul, where he saith, that *If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the Dead, thou shalt be saved: For with the heart man believeth unto Righteousness, and with the mouth Confession is made unto Salvation.*

Since therefore we have witnessed to the whole World a good Confession, and believe in our hearts what our tongues have spoken, we have not only hope, but also know (if the Credit of so great an Apostle may be prevalent) that we are become heirs of Salvation ; and if heirs of Salvation, then Christians, since there is no Salvation by any other Name under Heaven. If the Adversary Objects, we believe not in our hearts, it remains on his part to prove his Assertion,

sertion, which we know he cannot : if he undertake that work he must take upon him the Prerogative of God Almighty : *For he that declares to man what his thoughts are, the Lord of Hosts is his Name.*

4. That so good a Confession has been witnessed unto by us, has been daily apparent ever since we have been a People called by the Lord, and that both by word of mouth, & Writing, as many thousand Witnesses living can abundantly testify; and we are faithfully perswaded that this is so apparent, that our very Adversaries themselves believe nothing less in their own Consciences, though since Malice, and Envy has taken place in their hearts, they have had boldness and impudence enough not only to belch out such Poyson and Malignity, and in so large a measure, that the Mists thereof seem (like the Foggs out of the Bottomless Pit) to darken

darken the Air; but also with such Ardency, and Violence, that they have even stupified their own Souls: So that what they reported, although at first they really knew them to be egregious Lyes; yet the continuance in, and accustomed use of so ill a medium, has not only blinded their Knowledge, obfuscated their Reason, but also so benumbed their Senses, that they themselves begin now to think those things to be true, than the which, at the first, they really knew there was no greater falsehoods could be declared by any Mortal.

§. If in order we pass over the several Testimonies of many of the Lords Servants, as what *John Crook* has said in a Book called *Truths Principles*: the Testimony of *George Whitehead* in his *Divinity of Christ* Confessed: of *Isaac Pennington*, in his *Scattered Sheep*, p. 8. and in his *Question to the Professors of Christianity*.

ty, p. 31. Of *George Fox* in his Declaration to the Jews: Of *George Fox* the younger, in the Collection, p. 208. Of *John Whitehead* in his small Treatise, p. 7. besides a Cloud of other Testimonies, the which, time would fail us here to enumerate; whose Declarations and Confessions have been so large and ample, that we think they exceed the power of Words to make a more full Profession: yet we think it necessary to bring in the Words of *William Pen*, whose Confession of Faith the Adversary calls (although in Scripture Language) a *meer Equivocation, an old Art of Deceivers*: and so much the more, especially since his Integrity and Uprightness, has been so infinitely wronged by the blackness and malice of the Enemies of Truth. Hear his own Expressions in the last page of his *Sandy Foundation shaken*: *And lastly as concerning Christ; Although the Slander*

Slander is not new, yet nevertheless false, for I declare, on the behalf of that despised People, vulgarly called Quakers, the Grace of which we testify, hath never taught us to acknowledge another God, than he that's the Father of all things, who fills Heaven and Earth; neither to confess another Lord Jesus Christ, than he that appeared so many hundred years ago, made of a Virgin, like unto us in all things, sin excepted: or any other Doctrine than was by him declared and practised: therefore let every mouth be stopt, for ever opening more in Blasphemy against Gods innocent heritage, who in Principle, Life and Death, bear an unanimous Testimony for the only true God, true Christ, and Heavenly Doctrine.

6. These things are here reminded for the sakes of such honest and simple Souls who in the integrity of their hearts desire to know the Truth: as for our own particulars, we could

have willingly and patiently born, through the strength of Christ which assists us, not only all this, but whatsoever the fury and rage of the evil ones should be permitted to inflict upon us : It is that Christian Charity which is in our Souls , towards all mankind , which engages us to appear in the behalf of the Truth this day, and to bear a witness to that, which shall out-live all falsehoods and lyes, and triumph over the strongest Power of Hell and Death. We are not ashamed to be discovered what we are, 'tis that we seek after, that we may be apparent to the whole world : We esteem it our glory to bear the Reproach of our Master, and account nothing dishonourable which we undergoe for his sake. The Adversary accuses us of evil, whose necessary appendices are both Fear and Shame; but it is such an Evil, as wants the proper Indications of Guilt : For we have

have no other Fear upon us, but that which keeps us from offending our God ; nor any other Shame, but that which causes Repentance, grieving that we should so long as we have done, put off the day. There is only required for the condemnation of us the Judgment of our Adversaries: their bare affirmation of the matter wherewith we are charged is enough to pronounce us guilty, and to expose us to the publick hatred of the misguided World.

7. Now to let the World know our Principles, we shall do our endeavour to express our Faith, in a larger Character, than that in which we have but now declared it. Not but that which *william Pen* has said, is the substance of all that can be spoken: But because all are not of equal Capacities, and that the aforesaid word [Doctrine] is by Adversaries abused, and we thereby rendred to

hold such things as are repugnant to the Holy Scriptures; we shall here do our endeavour to rend the Vail, and dispel these Clouds, which either has, or may yet blind the mind and understanding of the Intellectual part of Man.

Heb. 11. 6 *We believe that there is One only, Great, Almighty, Eternal, and holy*

Eph. 4. 5. 6 *God, the Maker, Creator, and upholder of all things: who has given a*

Nehem. 9. 20. *measure of his Spirit or Grace unto all Men, by which they might come to*

Gen. 1. 1. *know him the true God,*

Joh. 1. 9. *the Father of our Lord Jesus Christ. Through this*

(15)

*this Grace we believe that
Jesus Christ our Lord, Tit. 2. 11.
was in the fulness of time
manifest in flesh; being 1. Cor. 12.
Conceived of the Holy 7.
Ghost, Born of a Virgin, Mat. 1. 20.
and made in all things
like unto us, sin only ex- 1. Tim. 6.
cepted: That he witnes- 13.
sed a good Confession be-
fore Pontius Pilate, was Act. 2. 23.
condemned, suffered the 32.
death of the Cross, was Heb. 10.
Buried, and rose again 12.
the third day, Ascended, Heb. 8. 1.
and in his own glorious
and Heavenly Body, sits
at the right hand of the Eph. 1. 20.*

B 4 Hea-

Phil. 2. 9. Heavenly Majesty. And
 that this same Jesus God
 hath highly exalted, and
 Joh. 3. 16. given him a Name above
 every Name; that wha-
 Act. 4. 12. soever believes in him,
 should not perish, but
 Joh. 3. 16. have everlasting life;
 and that there is no other
 Joh. 11. 26. Name under Heaven
 given among Men, where-
 by we must be saved: We
 Joh. 14. 17. 26. believe in the Holy Ghost,
 which is the Spirit of
 truth, the Unction or
 Anointing from the Holy
 One, that he proceedeth
 Joh. 16. 13. 15. from the Father, and will
 shew

(17)

shew us things to come, <sup>1. Joh. 2:
20, 27.</sup>
and that he beareth witness of the Son, and will dwell both with us, and in us; and that he shall teach us all things, and abide with us for ever.

Through the teachings ^{Eph. 38.}
and demonstrations of this Holy Spirit we believe, that as through faith in Christ we shall be <sup>1. Joh. 4:
4.</sup>
saved; so that by the virtue of that faith we shall overcome the World, and <sup>Tit. 2. 12.
14.</sup>
bring forth the blessed fruits of Repentance in an holy Life. We also be- ^{Eph. 1. 7.}
lieve

Heb. 9. 14. *lieve that Sanctification is by the blood of Jesus, and that so far as we are sanctified, so far we are justified, and so far made the Righteousness of God*

Phil. 3. 9. *in him. And we believe, that the Righteousness of Christ is no otherwise imputed unto us, but as we are true Believers and in conformity to his death and sufferings; And that*

Heb. 2. 9. *although Christ our Lord made his Soul an Offering for sin, tasted death for every Man, and is a propitiation for the sins of the whole*

whole World, yet none re-^{1. Joh. 2. 2}
 ceives the peculiar benefit
 thereof; unless through
 faith in his name, power,^{2. Thef. 2.}
 or spirit; denying them-^{12.}
 selves, and taking up the
 daily Cross, they dye unto
 sin, and live unto righte-^{Col. 3. 5.}
 ousness; and so through
 a mortification of the
 deeds of the flesh, come to
 witness a new Birth, and^{Tit. 3. 5.}
 Regeneration in Spirit.^{Joh. 4. 23.}
 We believe that the Wor-
 ship of God is a Spiritual^{Joh. 3. 3. 5.}
 Worship, and that they
 that Worship him, must^{Rom. 6. 4.}
 Worship in Spirit and^{Col. 2. 11.}
 truth^{12. 14.}

truth; and that we are
 Circumcised with the Cir-
 cumcision made without
 Eph. 2. 12. hands, in putting off the
 Body of the sins of the
 flesh, by the Circumcision
 of Christi; and in like
 Rom. 2.
 26. 19. manner, Buried with him
 in Baptism, if we be also
 Philip. 3. 3 risen with him, through
 the faith of the operation
 of God, who hath raised
 Eph. 2. 15. him from the dead; And
 that he has blotted out
 the Handwriting of Ordi-
 nances which was against
 us, which was contrary
 unto us, and took it out of
 the

(21)

the way, nayling it unto
his Cross. We believe Col. 3. 17.
that Prayer and Thanks-
givings are incumbent
duties, and holy Ordi- 1 Thes. 5.
17. 18.
nances of Gods spiritual
Worship to all the Wor-
shippers in Gods holy Tem-
ple; but being perform- Prov. 27.
4. 27.
ed, and not in the sence
and power of the holy Spi-
rit, and in the fear and
dread of Gods great and Psa. 50. 16
glorious name, they are
not only sin, but an abo-
mination to the Lord.
And we believe that the Isa. 66. 3.
holy Scriptures are the
De- Jer. 6. 20.

Amos.
22.

5. *Declarations, Writings,
and Testimonies, not only
of holy Men, but of the
Spirit of Truth it self;
and that they ought to be
read, believed, and*

2. Tim.
15.

3. *practised, being profita-
ble for Doctrine, reproof,
correction, and instructi-
on, in righteousness, that
the Man of God might
have comfort through the
same, be made perfect
and thoroughly fur-
nished unto all good
works, and through*

Joh. 5. 28.
19

*faith in Jesus Christ
our Lord are able*

to

(23)

to make wise unto salvation. Lastly, We be-

lieve the Resurrection of^{1. Cor. 15. 16. 17.}
the Dead, both of the just,

and unjust; the one to
salvation to an Inheri-
tance Incorruptible and^{1. Pet. 1. 4.}

undefiled which fadeth
not away, reserved in

Heaven, where our vile

(or low) Bodies shall^{Phil. 3. 21.}

be changed, and fashioned
like unto his glorious Bo-

dy, according to the work-^{2. Pet. 3. 7.}

ing of his mighty power,

whereby he is able to sub-

due all things unto him-

self: the other to Con-

demnation

Eph. i. 19. *demination and wrath,
according to the Judge-
ment of the great day.*

8. Having thus in few words given
an account of our Faith, without a-
ny Equivocation, Mental Reservati-
on, or secret Evasion; we must tell
the Adversary in the words of our
Lord, that *Out of the abundance of the
heart the mouth speaketh; By thy
words thou shalt be justified, and by thy
words thou shalt be condemned.* Our
good Confession then (being fully a-
greeable with the tenour and sense of
the holy Scriptures) is not only an
Evidence to our Salvation, but also
a matter of Justification, thereby de-
monstrating that it is as well the in-
tent and belief of our hearts, as the
expressions of our mouths. And we
think the Dilemma is impossible to
be avoided. Either what Christ our
Lord

Lord spake is Truth or not Truth; if Truth, then our Confession is in some measure a demonstration of our Justification, maugre all the spight and malice of our Adversaries: but if they'l not own it to be Truth, that's no proof against us while we are faithful Followers of our Master, in that we have taken him for our Example; and if followers of Christ, then Christians. But we hope the Adversary will not dare to give our Lord (the Author and God of Truth) the Lye; or yet presume without the Inspiration and Revelation of the Spirit of Truth, to give any Construction, or add any meaning to those plain words of the Truth it self, for fear (if he has any fear of God before his eyes) that God should add to him the Plagues which are written in that Book.

9. The Adversary hath not yet (nor indeed can he) shew in the least

C

mea-

Eph. i. 19. *demnation and wrath,
according to the Judge-
ment of the great day.*

8. Having thus in few words given an account of our Faith, without any Equivocation, Mental Reservation, or secret Evasion; we must tell the Adversary in the words of our Lord, that *Out of the abundance of the heart the mouth speaketh; By thy words thou shalt be justified, and by thy words thou shalt be condemned.* Our good Confession then (being fully agreeable with the tenour and sense of the holy Scriptures) is not only an Evidence to our Salvation, but also a matter of Justification, thereby demonstrating that it is as well the intent and belief of our hearts, as the expressions of our mouths. And we think the Dilemma is impossible to be avoided. Either what Christ our
Lord

Lord spake is Truth or not Truth: if Truth, then our Confession is in some measure a demonstration of our Justification, maugre all the spight and malice of our Adversaries: but if they'l not own it to be Truth, that's no proof against us while we are faithful Followers of our Master, in that we have taken him for our Example; and if followers of Christ, then Christians. But we hope the Adversary will not dare to give our Lord (the Author and God of Truth) the Lye; or yet presume without the Inspiration and Revelation of the Spirit of Truth, to give any Construction, or add any meaning to those plain words of the Truth it self, for fear (if he has any fear of God before his eyes) that God should add to him the Plagues which are written in that Book.

9. The Adversary hath not yet (nor indeed can he) shew in the least

C

mea-

measure, any thing of a reason in opposition to what we urged once in a former Paper, the which was this : Whether what we say is our Faith, ought not rather to be taken for our Faith, than what our Adversary says it is ; since we better know what we believe: than what another do's? if yea, wherefore should the Adversary say the contrary? if nay; wherefore should they, or any else, be any more believed in any of their Verbal Confessions, than we, or any other man, since there is no reason that their credit should exceed, in the least measure, ours, or any other persons? This Argument we think not only unanswerable, but also strong enough to make invalid what ever the Adversary can say in opposition to us ; and not only so, but also force him to give himself the Lye. It was indeed great Policy in him to decline that which he could not approach ; to evade those

those things which neither his Abilities nor Malice dare venture to oppose; and to let all those things pass by in silence, the bare remembrance of which, might be enough perfectly to overthrow his Cause: But alas! I talk to them who say, *the Confession of our Faith in Scripture Language, is an Old Art of Deceivers.* Surely the Christian Faith and Holy Scriptures were never thus abused before. *But this is that the Scripture might be fulfilled, they shall say all manner of evil against you falsely for my name sake.*

10. It is Policy in him that intends to tell a Lye, to tell such an one as might have some seeming probabilities of Truth with it; and not such as almost the whole world knows to be a notorious Falcity, thereby rendering themselves not only void of Honesty, but also Wit: Let but this Calumny of the Adversaries (*viz.*

That the Quakers are no Christians)
 be but seriously considered, and you
 will not only find it look like an egre-
 gious Slander, but such an apparent
 Lye, as that nothing in the world
 could be told to exceed it, either in
 Matter, End, or Evidence. I hope
 there is none thinks, but that we be-
 lieve we have Souls as well as others,
 and that we desire, hope for, and seek
 after the Salvation of them, as well
 as others do; or at leastwise that we
 have as much reason to do it as any
 have: And if so, who should be so
 simple as to believe that we should
 jest with Heaven, or trample under-
 foot the blood of the Covenant, as an
 unworthy thing? What Mortal can
 be so void of Reason, as to imagine
 that we should despise or slight that
 which has sought us; or deny him
 from whom we not only know we re-
 ceive all our Mercies here, but of
 whom we hope to have an everlasting
 Life

Life hereafter ; and by whom we do believe we shall be made partakers of Glory, and Heirs of an eternal Inheritance? The Adversary could tell no greater a falcity of us, than to say that we deny him, who is more to us than all the World beside, for whose sake we esteem nothing we have in this world, and account all things loss that we may gain him : and without doubt his end of speaking of it was only to render us odious to the world, and to make us the mark for all to shoot their Arrows at ; that if possible we might be rooted out, from off the face of the Earth. *This is the Adversaries Charity.*

II. *Reflections upon J. Ives his Papers in Particular.*

1. **I**N the Adversaries first Paper, he lays down his Charges against the Quakers, upon a Challenge to meet them to dispute (but more properly to rail) and that with so much Confidence and Impudence, as if he intended to make the world think he positively believed them himself, the which I suppose and am persuaded any sober and rational man would judge the contrary, and really conceive it was Prejudice, not his Faith, which made him lay down those Assertions.

2. He says, that *By force of Argument he had driven them to that strait, that they could make no reply :* but the true reason of his not having a reply was, because he could not be induced by any means to stay to hear *William Pen*

Pen make his Answer, wherein was plainly detected his falshood and Calumnies: and to salve that, he says, *he was under some indisposition of Body*: (a notable come off) and so it is not to be doubted but he may always be, when he sees he is like to come by the worst.

3. He says, *we own such Books as contain in them Doctrines no way reconcilable to Scripture Language, or Christian Religion, but are destructive both of the one and the other*: but all the proof he gives us, is his bare Affirmation; he needs but only say so, though nothing be more false; he thinks it is a good means of rendering us odious to the world: there is no Artifice so excellent with him, as to dare, and say he will do it, that people (which know not his Impudence) may believe he can, though nothing is more impossible to be done.

4. In his second Paper, he reiterates

rates his Charges, and instead of seriously considering and answering of a Paper sent to him by *W. S.* he makes a long descant because he put not his name at length; and then at length taxeth the said *W. S.* with Contradiction, in these words [*that the Adversaries Tongue was no slander with sober Citizens: yet that he never met with more Lyes and Slanders in so few Lines*] All which may well be true; for in respect of the falsity of the Adversaries words themselves, they are both Lies and Slanders; but in respect of their acceptation with some sober Citizens, they might be no Slanders, because of their not believing of them.

5. And totally to avoid an Answer to the said Paper, he relates some Opinions he holds, as *That the same Body which is now the Habitation of the soul, shall rise again, and enter with the Soul into everlasting joy or Torment:*
But

But we query whether this Body must be corruptible and Earthly Elemental or not ; if Earthly or Elemental, the Adversary Contradicts the holy Scriptures, which say, *Flesh and Blood shall in no wise inherit the Kingdom of God* : if not Elemental, it loses its Accidents, and then cannot be the same, but do's as much differ as a Natural and Spiritual : But with the Apostle Paul we say, *The Body that is sown is not the Body that shall be, it is sown an Earthly, but is raised a Spiritual* : the which Spiritual Body shall really be Our Body.

6. He says, that *The Light in every man* (he should have said the Light of Christ, which is the Light of the Spirit of the Living God, but we will suppose that is his meaning, for if it be not, he there also wrongs us) *could never teach, discover, or reveal unto him that Christ was born of a Virgin, and that he dyed and rose again ; though*
that

that Light did teach them that Lying, Stealing, Drunkenness and the like was sin, yet it could not tell how God would Pardon and Save. This is the greatest Presumption that ever I met withal, to charge Gods Holy and Wi'e Spirit with inability, as that because it do's not ordinarily do those things, that therefore it cannot do them; before our Lord was manifest in flesh, it revealed not unto all, that he should come and be born of a Virgin, yet to some it did, to wit, to his Servants the Prophets; and shall we believe that that Spirit which did reveal to some that Christ should come in such a manner, could not (if it so pleased the Divine Wisdome) reveal the same to some others since he is come, (if there had deen no record thereof in being) *since his Arm is not shortned, that he is God, and changes not, but is the same to day, yesterday, and for ever.* But thanks be to God, the Record of
the

the Son of God is left amongst us : yet I ask the Adversary one Question, How he knows that Record to be Truth, except that God has revealed it to him by his Holy Spirit, which he so slights and despises ?

7. He saith, that *Every man in the world is not enlightned with the Light of Christ ; because that the Scripture saith that many are in darkness, and stumble, and have no Light in them.* Here the Adversary contradicts not us, but the Scriptures, and gives the Holy Spirit which dictated them, the Lye ; for they testifie that that Light which *John* came to bear witness of, was the true Light, *which lighteth every man that cometh into the world,* John 1. 7, 8, 9. The Adversary Errs, not knowing the Scriptures, nor the Power of God. We doubt not but many do quench the Holy Spirt, else how should the Candle of the wicked be so often put out ? there may be a time
in

in which the Spirit of the Lord may cease striving with man, because that he is flesh, and may give him up to strong delusions, and to believe a Lye, that he might be damned ; but the reason is, because he believed not the Truth, but had pleasure in Unrighteousness. Who are they that daily Crucifie afresh the Lord of Glory, and put him to open shame ? to whom is he a Stone of stumbling, and a Rock of Offence ? to them who shall stumble and fall, and be broken, and be snared, and be taken. From whom was the Talent (or capacity of Salvation) taken away, but from him that had not improved it ? yet it appears by the Context, he had a time of receiving of it. The fault is not in the Giver (for he without respect of Persons gives to all) but in him to whom the offer is made, that he accepts it not. There is a great difference between *Lumen*, *Illuminatio*, and *Illuminatus*,

natus, between the thing it self, the action of the thing, and the matter upon which it operates. The Light and Spirit of God, is a free gift to all; and because it is a living and active thing, it cannot but enlighten all, and so without doubt it do's, (that they might reap benefit thereby in the first place) till such time as the heart waxes gross, that man stops his ears, and closes his eyes, *lest he should see with his eyes, and hear with his ears, and understand with his heart, and should be converted and healed*; and in this state man is not only said to be without Light, (or true understanding) but also without God in the world: and in that sense he is said to be without God, because he is not with him, nor joyned to him in his Spirit, but is at a distance, and opposition with him. But yet his Judgment and Condemnation follows such. And we have one reason more
to

to believe that the Grace of God has appeared to all men; not because that wicked men turn it into wantonness, and set at nought the reproofs thereof, *Prov.* i. 23, 25. But because that God might be just when he judges; and man might be left without excuse when he condemns, for that he gave unto him his good Spirit, but he rebelled against it, *Nehem.* 9. 20, 26, 33. *Psal.* 51. 4. *Prov.* i. 29, 30, 31. which Spirit pursues the Rebellious to the Pit of Misery.

8. He saith, that *men may sin out all sence of sin, and become dark, and have no light in th m*: The first part of this Assertion is very strange, and positively contradicts the very Letter of the Holy Scripture; for to those that were so bad, as that they had transgressed after all the Abominations of the Heathen, which mocked the Messengers of God, despised his Words, and misused his Prophets, yet

yet the Lord sent to them his Messengers, rising up betimes, and sending them, because he had compassion on them, even so long, till there was no remedy, till the very time that his wrath brake forth upon them; 2 Chron. 36. 14, 15, 16. And the Apostle Paul saith, *That those which did not like to retain God in their knowledge, who were given up to a reprobate mind, and were filled with all Unrighteousness, Fornication, Covetousness, Wickedness, Maliciousness, full of Envy, Murther, Malice, Debate, Deceit, Malignity, Whisperers, Backbiters, Haters of God, Dispiteful, Proud, Boasters, Inventers of evil things; disobedient to Parents, without Understanding, Covenant breakers, without Natural Affection, Implacable and Unmerciful, that these knew the Judgments of God, that they which commit such things are worthy of Death; yet notwithstanding did not only do the same, but also had pleasure in them*
which

which did them , *Rom*, 1. 28, 29, 30, 31, 32. As to the last part of this Assertion, and the next following in his Paper , we have fully answered in the preceding Paragraph.

9. The next thing the Adversary urges for, is a Dispute ; as though it was impossible for him to prove his Charges in any other way. Either the Adversary can prove what he asserts, or he cannot. If he can prove what he says, and will not (without a Publick Dispute) it argues his want of Charity : for who is he that has any thing of Christian Charity in him, that shall see another in the Paths of Error , and in the way that leads to the eternal destruction of his Soul, and will not inform him of it , unless the Person so misled be willing to be subservient to his way of doing it ? *O, no, unless he will condescend to my way of doing of it, he shall be damned, he shall perish; this is the*
Charity

Charity of the Adversary with whom we deal; not only to root us off from the face of the Earth, but to cut us off from heaven also, if so be it lay in his power. O! prodigious kindness: surely it is as *Elijah* said, he is a God, cry aloud to him. But if the Adversary cannot prove his affirmation, then it will appear, that his Charges are not only horrid Lyes of an immeasurable Latitude, but also the Productions of Malice, whose Center is Hell it self.

10. He now comes to speak to my Paper, but yet not one word of Answer to what I desired: The chief matter which he says is, *that I use an uncivil Dialect, with high Rants and boasting Rhodomontadoes, insult over my Adversary; and that I can Encounter him and all his abettors: and that this my undertaking is in the name of that despised People called Quakers.* To which I Answer, The speaking
D of

of truth is no uncivil Dialect; to tell a Lyer he lyes, are but the words of truth; the same Spirit which taxes me with uncivil Language, would without doubt have charged *Paul* with the same, when he said to *Elymas* the Sorcerer, *O full of all subtilty and mischief, thou Child of the Devil, thou Enemy of all Righteousness, &c.* It is not plain Language and Truth, which makes a Dialect uncivil, but the affirmation of Lyes; and therefore the Adversary's Accusation is returned upon himself again: he talks of high Rants, and boasting Rodomontadoes; but they are his own, till he hath proved his Assertions: the Adversary although in his altitudes, sees not himself, and yet pretends he sees all others; he needs not say that, that is the way of our refuting our Adversaries, whilst his own way, whether of refuting or proving, is only by accusing, and confidently affirm-

affirming upon no greater credit than his own *ipse dixit*, that his protestations are true. He is the insulter, who would force our belief without demonstration; and make us subject our reason to what our senses only, are able to evince a falsity. He tells me, that I say, *that I can Encounter him and all his abettors*; but leaves out the former of my words, *viz.* through the assistance of the Divine Power; by which it appears the Mans only intention is Slander and Infamy. He says, that I say, *I did it in the name of that despised People, called Quakers*; and what then? must a Man deny the truth, because Slanderers and Lyers despise it? Is it not the duty of a Christian to embrace that which the World is not worthy to receive? But I talk to Prejudice and Folly: for should he be bray'd in a Morter, I see little hopes of his learning to speak the truth, or

probabilities of his amendment.

II. He says *The former words were Reasons of Inducement to make him believe me to be a Quaker, but upon Inquiry of Samuel Newton, and others, they did say, that they did hear my Conversation was not answerable to my Profession, and that they did disown me.* Since which, I have spoken with *Samuel Newton*, and he affirms that he neither heard, nor spake any such words, but says he is very much abused therein. It is to be feared that it is his design to tax the Conversations of other men with Guilt, to cover the Infamy of his own; and by disparaging Language to wound the Reputation and Credit of those whom he has a particular design to abuse. He says *he had the same report of others also*, but what these others are, he either may not, or cannot tell; however, who, or whatsoever they were, having found already that he has belied

Iyed *Samuel Newton*; I have as much ground to believe, that his slanderous tongue, has done the same by those too.

12. This Accuser, because that he understands that I am a Professor of Physick, would fain Insinuate to the world, that my particular and private interest, not my love to the Truth, was the only motive and induction of my appearing in the behalf thereof this day. Certainly this man measures the honesty and actions of every man by his own: he was resolved that if what he had said before would not disparage me enough, this should; if that he had not told a lye big enough, he would strain a little more to tell a bigger: as far as I can perceive, it is the only Art in which his chief Excellencies lie. The opposition of his belief concerning me, and belying and slandering of my Reputation and Credit, he thinks may pass for an answer to me; an excellent

way of encountering with irrefutable Arguments. Who should believe or credit a man, that is false to his own Principles? who could blame with Cowardise, and Temporising his Brethren, *Pitman* and *Shewwell*, and tell them in a Letter he wrote to them, *That they had quitted the cause of Righteousness, and ways of Holiness, complying with the Precepts, of men because they had taken Oaths* (which is indeed contrary to the Principles of Christianity) and yet he himself (our present Accuser) in about five days after, to avoid suffering, not only did the same, but also justified his Apostacy, as more fully may appear in *Samuel Fishers Antidote against Swearing, in Calce Libri.*

13. But why should the Accuser tax me in respect of the Interest of my Profession, since had I designed Interest, I could have espoused that which should have been very much a greater

greater than this, whose Appendices should have been accompanied with worldly Glory and Repute : but contrarily, meerly for the Truths sake, I have chosen that wherein I can look to meet with only Contempt and Ignominy, to be made the Scorn and Mock of the World ; and instead of gaining Interest, and External Happiness, can expect nothing but Persecution, Contumely, and Reproach : Surely no man that has reason would judge, but that if I had made my Interest my end, but that I could have made a much better choice ; had the love of the World been my design, I would have had my eye upon that which to the appearance of Reason, might in some measure have answered my expectations ; and not upon a despicable People, which the World tramples upon, and make the off-scouring of all things. I have now done, hoping I have said enough to

that, which I can never expect should be just to me, since it has been so unjust to it self.

III. *An Explication of our Principles, by way of Question and Answer.*

1. **W**hat is the way of God?

The way of God is the way of Holiness and Truth; Isa. 26. 7. the way of Salvation; a way of Uprightness, that leads to an Eternal Life. It is a plain and easie way, (not hard and difficult to be understood, but) a way in which the Ioh. 14. 6. wayfaring man, although a fool, if he walks therein, cannot err. Isa. 35. 8.

2. *How shall this way be known?*

It

(49)

It is to be known by the
Revelation of the Son, to ^{Mat. 11.}
whom all things are deliver- ^{27.}
ed, which Revelation is in us ^{John 3.}
by vertue of the Eternal and ^{35.}
Holy Spirit of Truth. ^{Gal. 1. 16.}

3. *How shall the Spirit of
Truth be known from the Spi-
rit of Error?*

It may be known according
to that direction delivered in
the Holy Scriptures ; by this
may the Spirit of Truth be ^{Joh. 16.}
known from the Spirit of Er- ^{8. 13.}
ror, because it reproveth the
world of sin : so when any
one finds in himself the Con-
victions and Reproofs of sin,
let him know it is by the dis-
covery of the Spirit of Truth ;
which Spirit will guide and
lead all them that follow it
into all Truth : when I tell
a lye , that which discovers
this

this to me is the Holy Spirit; if I deal deceitfully, Rob, Murther, or be tempted to any of these things, that which discovers and reproveth these things, is this Holy Spirit, by which if we suffer our selves to be guided, we shall be lead and guided out of those things, and *gradatim*, as we become obedient to the motions thereof, we shall be able, with the Apostle *Paul*, to say *confitemur*, *Plusquam victores sumus*, we are more than

Rom. 8. Conquerours: The know-
 23. 14, 37. ledg of this then is that which leads to the knowledge of God, and is that by which the deeds of the Body are to be mortified, and by which we also witness the Adoption of Sons.

Gal. 4. 5.
 6, 7.

4. By what other names is
 this

*this Spirit of Truth & known,
or called?*

It is called the Grace of God which bringeth Salvation, teaching us, that deny- Tit. 2. 11.
ing ungodliness and worldly
lusts, we should live, soberly,
righteously and godly in this
present world. It is called the
Holy Ghost, which shall teach John 14.
us all things. The Comforter, 26.
which shall reprove the Joh. 16. 8.
world of sin, of Righteous-
ness, and of Judgment. The I Joh. 2.
Anointing which is in us, 27.
and abideth with us, that no
man need to teach us. The
Light, which lighteth every John 1. 9.
man which cometh into the
world. Christ formed in us, Gal. 4. 19.
when it comes to rule and
have dominion in us; and by
many other names, according
to the state, condition and
growth

this to me is the Holy Spirit; if I deal deceitfully, Rob, Mur-ther, or be tempted to any of these things, that which discovers and reproveth these things, is this Holy Spirit, by which if we suffer our selves to be guided, we shall be lead and guided out of those things, and *gradatim*, as we become obedient to the motions thereof, we shall be able, with the Apostle *Paul*, to say *plusquam* *victores sumus*, we are more than

Rom. 8. Conquerours: The know-
 13. 14. 37. ledg of this then is that which leads to the knowledge of God, and is that by which the deeds of the Body are to be mortified, and by which we also witness the Adoption of Sons.

Gal. 4. 5.
 6, 7.

4. By what other names is
 this

*this Spirit of Truth & known,
or called?*

It is called the Grace of God which bringeth Salvation, teaching us, that denying ungodliness and worldly lusts, we should live, soberly, righteously and godly in this present world. It is called the Holy Ghost, which shall teach ^{John 14. 26.} us all things. The Comforter, which shall reprove the ^{Joh. 16. 8.} world of sin, of Righteousness, and of Judgment. The ^{1 Joh. 2. 27.} Anointing which is in us, and abideth with us, that no man need to teach us. The ^{John 1. 9.} Light, which lighteth every man which cometh into the world. Christ formed in us, ^{Gal. 4. 19.} when it comes to rule and have dominion in us; and by many other names, according to the state, condition and growth

growth of the Soul therein ;
 Isai. 4. 4. as the Spirit of Judgment
 and Burning, when it comes
 to purge, purifie and cleanse
 the Soul, and destroy the sin
 thereof : A Saviour when it
 Jud. 24.
 25. has Redeemed and keep the
 Soul, not only out of sin, but
 Mat. I. 21. also from falling: The Breasts
 of Consolation, when the
 Creature through obedience,
 comes to witness a new Birth,
 and to lie down in the will
 of the Father, and is made
 Isai. 66. 9.
 10. 11. 12. partaker of the dayly incomes
 of the Spirit of Life, in satis-
 faction and enjoyment there-
 of : and by many other the
 like names.

5. *Have all men received a
 measure hereof ?*

Isai. 52. 10.
 Pl. 98.
 2. 3. Yea All men have received
 a portion thereof, some one
 Talent, some two, and some
 five,

five, more or less, according
 to the good pleasure of the
 the Giver. This Grace the ^{Luk. 3. 6.}
 Apostle Paul saith ^{ἡ χάρις τοῦ θεοῦ}
^{ἀποδείχθη}, Apparavit omnibus ho- ^{Tit. 2. 11.}
 minibus, hath appeared unto ^{1 Cor. 12.}
 all men; and it was given to 7.
 them to profit withal, that
 when they come before the ^{Eph. 3. 12.}
 Judgment Seat of God, they ^{Rom. 1.}
 might either appear with ^{19. 20.}
 boldness, or be left without
 excuse.

6. *If all men have received
 thereof, what is the reason that
 all are not saved by it? or is it
 insufficient?*

It is not insufficient, but is
 the power of God to Salvati- ^{Isa. 53. 10.}
 on; but the reason why all
 men are not saved by it, is be- ^{1 Tim. 1.}
 cause they refuse its reproofs, ^{19.}
 and will have none of its In-
 struction, but making ship-
 wrack

(54)

Eph. 5.
5, 6.

wrack of Faith and a good Conscience, turn the grace of God into wantonness, upon whom God shall not be slack, but render Vengeance in flames of fire, whose destruction is just.

7. *what do's this Holy Spirit teach us?*

It Teaches us to know and fear the Lord our God, and to love and obey him all the days of our Lives: the knowledge of whom is life Eternal; and the fear of whom is to depart from evil (which is the beginning of Wisdome) the love of whom is peace and joy in the Holy Ghost; and the obedience to whom gives us the fulness of an assurance for ever more.

8. *what do's the knowledge of God teach us?*

It

It teaches us the knowledge of the Son of God, which in the fulness of time was conceived of the Holy Ghost, and born of a Virgin, and made in all things like unto us, sin only excepted. For so the Apostle *Paul* saith, when it pleased God to reveal his Son in him.

Luk. 1.
27. 31.

Gal. 1.
16.

9. *By what ways and means do's God usually reveal his Son to the Sons of Men?*

Various ways: sometimes by the immediate Inspiration of his Spirit, and so he revealed him to his Prophets of old, that he should come, and how, and after what manner: sometimes by the mouths of his Servants the Prophets; and so them which received their Testimony, by the witness of the Spirit of God in them.

Isa. 7. 14.

Mat. 1. 13.

themselves ; came also
 Heb. i. 1. through faith to look to him
 which was to be after made
 manifest in flesh : To others
 Luk. 2. by his real appearance in flesh
 26. 30. according to the many faith-
 ful promises of God ; who
 Heb. i. 3. having purged our sins, is set
 down on the right hand of
 the Majesty on high. And
 Joh. i. 14. lastly to us by the witness of
 the holy Record (the Scrip-
 Luk. 2. 7. tures of Truth) by which we
 know he is come, and that he
 has given us a dispensation of
 Mat. 2. 1. the Spirit of Truth, even the
 Anointing which shall teach
 us all things ; which holy
 1 Cor. 12. 7. Unction beareth witness to
 that Record, whereby we
 1 John 2. 27. know it is Truth which two-
 fold cord we think is not ea-
 sily broken.

10. *Why did God leave that
 Record amongst us ?* Be-

Because it was his good pleasure, to teach us and in-^{2 Tim³: 16.}form us, and to direct us to his holy Spirit, which gave that forth, that by it we might be lead and guided into all truth; and for the same reason, that he gave some Apostles; and some Prophets; and some Evangelists; and some Pastors, and Teachers,^{Eph. 4, 11, 12, 13, 14.} for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ; till we all come into the Unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

11. *If that Spirit be sufficient, what need is there of Scriptures, Ministers, Teachers and the like?* E Though

themselves ; came also
 Heb. i. 1. through faith to look to him
 which was to be after made
 manifest in flesh : To others
 Luk. 2. 26. 30. by his real appearance in flesh
 according to the many faith-
 ful promises of God ; who
 Heb. i. 3. having purged our sins, is set
 down on the right hand of
 the Majesty on high. And
 Joh. i. 14. lastly to us by the witness of
 the holy Record (the Scrip-
 Luk. 2. 7. tures of Truth) by which we
 know he is come, and that he
 has given us a dispensation of
 Mat. 2. 1. the Spirit of Truth, even the
 Anointing which shall teach
 1 Cor. 12. 7. us all things ; which holy
 Uction beareth witness to
 that Record, whereby we
 1 John 2. 27. know it is Truth, which two-
 fold cord we think is not ea-
 sily broken.

10. *Why did God leave that
 Record amongst us ?* Be-

Because it was his good pleasure, to teach us and in-^{2 Tim. 3. 16.}form us, and to direct us to his holy Spirit, which gave that forth, that by it we might be lead and guided into all truth; and for the same reason, that he gave some Apostles; and some Prophets; and some Evangelists; and some Pastors, and Teachers,^{Eph. 4. 11, 12, 13, 14.} for the perfecting of the Saints, for the work of the Ministry, for the edifying of the body of Christ; till we all come into the Unity of the Faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.

II. If that Spirit be sufficient, what need is there of Scriptures, Ministers, Teachers and the like? E Though

Though the Spirit or Anointing be sufficiently able both to teach and reveal, yet (by reason of the darkness of mens minds, and understandings being alienated from the life of God, through the Ignorance that is in them) it was necessary to have the witness and directions both of the Scriptures, and Gods chosen Vessels (some of which were sanctified in the womb for that purpose, as *Jeremiah*) to direct them to the knowledge of that Holy Spirit, which shall lead them into all Truth. And because the Spirit of Truth is the same in all, and answers through every Vessel as face answers face in a glass, therefore the Saints of old were not negligent to put us always in remembrance of

John. 14.
26.

Eph. 4. 18.

Jer. 1. 5.

Isa. 49.
1. 5.

2 Cor. 1.
12.

of these things, though we know them, and are established in this present Truth.

12. *What is the Office of the Spirit of Truth?*

The Office of the Spirit of Truth is to Reprove, to Teach, and to Sanctifie: It Re-
 proves of Sin, of Righteousness, and of Judgment. It teaches us the knowledge of our Lord and Saviour Jesus Christ, It Sanctifies in body soul, and Spirit, through Faith in his holy name.

Rom. 15.
16.

13. *How does it Reprove?*

It Reproves by witnessing in our Consciences against all our evil ways in thought, word, and deed; testifying against, and condemning the same, showing that all such as do those things are worthy of death, and can have no inheritance in the Kingdom of Christ and of God.

Ro. 1. 32.
Eph. 5. 9.

14. *How does it teach?*

It teaches us by the example of our Lord and Saviour Jesus Christ, to deny our selves, and take up the daily Cross ; that as he dyed and offered one Sacrifice, once for all, for sin, even the sins of the whole world: so we also every one in particular, should daily dye to sin, that through a mortification of the deeds of the the flesh, we might come to witness a holy life in all righteousness in Spirit, a new Birth, a new man, a new life, in which Christ only rules and dwells, all which is only to be known through the sanctification of the whole intire being.

15. *How does this Spirit Sanctifie?*

It Sanctifies through Faith in the name of the dear Son of God ; which faith brings forth a lively hope, by which the heart is purified as God is pure ; and if this Purification be not witnessed, the faith is very much to be

be questioned : for the true faith being grounded upon Knowledge, and that Knowledge upon the Revelations of the holy spirit ; must needs have a purging force, for who is he that shall really believe (from a present Knowledge of the same) the wrath of God to be revealed against the man of sin, and all manner of unrighteousness of men, and shall come to know the terrors of the Lord, who is able to cast into Eternal Flames, and yet shall persist on in their Wickedness ? what Vigor, what force has the true Faith in it ? what a strong cord is that which holds the Anchor of hope, no less than the possession of an Eternal Inheritance, an Everlasting life in an Immense Ocean of Joy and unspeakable satisfaction in the Lord, in the presence and communion of his Saints and holy Angels.

16. How does this Faith Operate in the Soul ? •

E 3

There

There are several ministrations and dispensations, and yet by the same Spirit: the ministration of Condemnation (which is a glorious work) is first to be known. Mount *Sina* is the way that tends to Mount *Sion*; there is a Wilderness between *Egypt* & *Canaan*: the Thunders, & the Jugments, & the Terrors are first to be past through, before the feet of that Messenger which brings the Message of the glad tidings of Peace, can be known: there is nothing but the death of

Isa. 52. 7. the first life can satisfy the wrath; and that Life, that Spirit, that Power is that which makes the Attonement, and makes the Soul lay hold thereof; thus the new Birth comes to be known; the holy Life to be witnessed; and that to appear which can behold the Mercy-Seat with open face. Till then the Cherubims (which are in number two, according to the two dispensations of the

the

the Law and Gospel) which are beaten out of the Mercy Seat, and Figure out the Condemnation of the said dispensations, do (like the two Witnesses, out of whose mouth Fire proceedeth, and who have power to smite the Earth with Plagues) still remain.

Rev. 11.
5. 6.

17. *This Christian Pattern seems to be very hard ; how far must we go before we can enter into the good Land ?*

The work of Condemnation is first to be gone through, before an entrance into the good Land can be admitted ? mean season with *Moses* (as a Servant) upon Mount *Nebo*, mayest thou have a sight thereof, behold the excellency and the goodness thereof, have great knowledge and openings of the Divine Life, and infinitely desire it ; yet have no admittance till the vail of flesh is put off ; till the low carnal mind (which is for death) is dead and buried ; till

nothing but the pure part remains ;
till even the Perfection of Holyness
comes to be known.

18. *How ! Is perfection to be expected in this Life ?*

Yes : And if our Lord and Saviour
Jesus Christ speak truth, without any
difficulty ; Take my yoke

Mat. 11. 30.

upon you, for my yoke is
easie and my burthen light ; the
which is confirmed by the mouth of
the beloved Disciple ; who saith, his

Commandments are not
1 Joh. 5. 3. grievous ; and what are his

Commandments ? Be ye perfect, as
your Father in Heaven is perfect ;
love one another : which Love, saith
the Apostle *Paul*, is the bond of per-
fection, to which he often exhorts
the Saints. But let us a little consider
this Perfection more narrowly. In
what do we offend daily ? doubtless
you will answer, in thought, or word,
or deed : he then that offends not in
one

one of these three is a Perfect man ;
 but saist thou, how can this be ? I
 answer thee : The God whom we
 worship and adore is an Almighty
 God, and through his Almighty Pow-
 er, is not only able to keep
 us from falling, but also Jud. 24.
 faultless ; and shali we mistrust his
 Power ? shall we doubt his Almight-
 iness ? No, No. How shali we
 do then ? I'll tell thee, thou must
 watch ; the Command is given to all,
 I say, saith the Lord, watch. Thou
 saist, thou canst not, how then ? that
 is true, of thy self thou canst not : the
Psalmist saith, Except the Lord keep
the City, the Watchmen watch in vain,
 Thou hast many enemies to contend
 withal, thou art but newly got out
 of *Egypt* : how shalt thou venture
 to engage them ? the answer is short
 and ready, stand still, wait, and thou
 shalt see the Salvation of God : since
 thou canst do nothing that is good ;
 go

go not backward, rather stand still :
 that good Spirit that has brought thee
 one step onward of the way, if but
 barely out of *Agypt*, he will certainly
 fight thy Battles for thee : in stand-
 ing still is thy strength, and
 Isa. 30. 15. in that thou shalt overcome.

Is one spot cleansed, is one sin taken
 away, if so, what did do that ? the
 Spirit of the Lord ; did it so ? yes ;
 what then, dost thou think it has lost
 its purging and cleansing quality now ?
 No, it has not : trust to it, that which
 has begun will finish. That which has
 power to cleanse one spot, has power
 to cleanse more than one ; and by de-
 grees to cleanse from many, and at last
 from all : what reason is there, that
 that which has kept me from swear-
 ing, should not also keep me from ly-
 ing, and if from lying, why not from
 stealing, and murdering ; and if from
 the greater sins, why not from the
 less ? It has either power to preserve
 me,

me, or it has not ; if it has power, it can keep me from all ; if it has not, it can preserve me from none.

19. *There is a great deal of reason in all this, but if you can, make it a little plainer.*

He that offends not in thought, word, or deed, the same is a perfect man : and this is attained by diligently keeping upon the watch with the Spirit of the Lord, for that neither slumbers nor sleeps, but continually attends the motion of the enemy. Sin has a conception, before a bringing forth ; it is first conceived in thought in the mind, before it is manifest in word or action : and if it be cut off whilst in conception, the evil consequences of its birth may be prevented : and this is done by carefully setting a watch before the thoughts of the heart, that whatsoever evil thing the Devil may represent to the Soul, it may not consent to nor embrace it. so
much

much as in the affections of the mind ; and by this means the *soul is kept clean, and clear from sin, and the temptation is seen and avoided ; and the Enemy with his wiles put to flight : and thus, as conquest is once got over the Enemy, the soul gets strength, till at last it becomes more than conqueror through the strength of him which assists : and as victory is gotten over one lust, and another sin, so joy springs up in the heart, through the hopes of a perfect conquest ; and thus the hope which purifies as God is pure is seen, and that faith which overcomes the world is known, whereby in the end a compleat and perfect victory is witnessed : thus is there a daily growing from strength to strength, and from glory to glory, till the Creature becomes wholly cloathed with the white Raiment, the Righteousness of God. Thus a Watch being also before the lips of
the

the mouth, there can be no offending with the tongue: for the vain, idle, needless, or evil words are seen, and so condemned by that which watches them, and then the soul being free from them (even in its secret affections) they are cut off as it were before conception, and the temptation is seen and avoided, and the enemy put to flight: Thus continually standing upon the watch Tower, many victories will be obtained, and thou wilt gather great strength, and the Enemy will grow heartless and faint, and every day wax weaker and weaker. Lastly, let a watch be set upon all thy actions: what art thou a doing with thy hands, to what do's the paths of thy feet tend, is the action good or evil, what may be the end of it? I say the watch being set, the Lord will shew thee what is good, and will, if thou art willing to follow him (for he only accepts the free and willing heart)

heart) save thee and deliver thee from every appearance of evil, and bring thy feet out of the mire, and out of the clay, and establish thy footsteps upon Mount *Sion*, the City of the Living God, where thou shalt triumph over the Enemy and Adversary of thy soul, over Sin, Hell, and Death, and be kept faultless and spotless, without danger of falling: Thus at length shall the Kingdom of the Lord be exalted over all, & the Temple cast out from the throne & presence of God for ever. Thus may you see the way of Perfection is short and easie to the man of God, to him which has yielded up all to the service of his Maker, who in resignation, humility and Obedience, continually waits to receive the daily bread, and the fresh Springs of the Spirit of Life, from the giver of every good and perfect gift.

20. *You make the way of Perfection to be a very short and easie way, is there any, or do many attain to it? Thou*

Thou oughtest to look inward into thine own particular; what is it to thee whether any is now perfect, or whether many do attain it: the way of God is the way of God if none walk in it: the Truth is the Truth, though all men be lyers, and walk contrary to it: it behoves thee (since thou hast a soul to save) to take heed of thy self, that thou maist walk worthy of this so high a calling, to which thou art called, and there is no doubt but in going on and pressing forwards, thou maist at length attain to the mark and prize of the high calling of God in Christ Jesus; forgetting, as once that great and worthy Apostle Paul said, those things which are behind, *Phil. 3. 12, 13, 14.*

21. *What, is no distinction to be made, may all be saved that will?*

The grace of God which bringeth Salvation, hath appeared to all; the mercies of God are over all his works,
he

he would not the death of a sinner, but rather that every man might be saved, the which is known, if he slight not, nor over-passes the day of his Visitation: if he do's, 'he may then' with *Esau*, seek the blessing with tears, and not obtain it.

22. *Has Man then free will? and what and when is this day of Visitation, that we may know it?*

Man in his lost and fallen state has a will only free to evil; so that not only all his Actions, his words and his thoughts, but his affections and desires are wholly evil, and that continually; and whatsoever he performs in this state and nature, (as his Prayers and Thanksgivings and Confessions, and Worship) are not only evil and sin, but also an abomination to the Lord: and since it is so, what must man do now, since he cannot think so much as that which is good? he must wait till the day of Gods Visitation comes: There

There is a time in which
 God visits the Sons of
 men, and beholds the af-
 flictions of his people in

Exod. 3. 7, 8.

Pfal. 8. 4.

Luk. 19. 42.

Heb. 2. 6. (44.

Egypt, the Land of Darknes and
 Slavery; a time in which he comes
 down to deliver them, and to bring
 them up out of that Land, unto a good
 Land and a larg, unto a Land flowing
 with Milk and Honey. Now that's
 the time for man to look about him,
 when the Lord begins to stir; when
 his Holy Spirit begins to shew him
 the bondage and slavery of his sinful
 lost, and undone state. 'Tis true as
 God begins to work, the Evil one
 works also, the slavery of *Israel* seems
 to be heavier, till God by a powerful
 Hand and a strong Arm, binds the
 power of the Adversary, till he brings
 the soul from under his dominion.
 And this is understood first in the dis-
 covery of sin. Secondly in the Re-
 proofs for it, and then in the draw-

F

ings

ings of Gods Spirit ; wherein, if man (although he can act nothing that is good, yet if he) can but stand still and only look on, he may be caught before he is a ware, as a firebrand cut of the fire : and the soul seeing its misery, will then begin to groan under the bondage of its corruptions ; at the groanings of which, the compassions of God will be stretched forth, and his bowels of loving kindneses will be extended ; and his Arm will be made bare to work a deliverance out of *Egypt*, from under the domination of the power of sin : Thus will the Soul be brought into a wilderness, and into a Warfare, where (as God of old accompanied his people in a Pillar of Cloud by day, and of Fire by night, so also) now will he accompany them by his Holy and Saving Spirit, by which he will give them the knowledge of his Law (as afore time at Mount *Sina*) wherein
the

the Condemnation, Wrath, and Terrors of God against the whole man of sin, comes to be known, and under the banner of which man must walk, till he comes to possess the blessed Inheritance (as once the Apostle *Paul* said, the Law is our Schoolmaster to bring us to Christ.) Thus we at length (following the Lord which draws us) come neer to the good Land, come to view and see it, to behold the excellency and goodness of it; and also to tast of the fruits thereof, and now, and not till now, he sets before us life and death; and the will now comes into a certain equal capacity of choosing of either: the excellency of what we hope for, is set before our eyes, God puts us into the capacity of choosing either good or evil, before he sets the choice before us, and gives us the privilege of embracing of that which the freedome of our wills inclines us to: wherein, if we choose death, o u

blood is upon our own heads, and the Lord our God is clear. And what now could the Lord do more for us? he would, but we will not? he did not say to us when we were in *Egypt*, dead in trespasses and sins, this day have I set before you life and death, chose you whether; but he first quickened us (when we knew him not) and brought us into the capacity of choosing, and then set life and death before us : from whence forward, if we dye, our destruction is of our selves.

23. *What, is not God, Almighty? is not he stronger than we? cannot he which brings to the borders and sight of the good Land, bring into it?*

Yes he can : and will bring all that chose the good into the possession thereof ; but he brings not man thereinto against his will : for he gives him the freedom of his choice ; he that would enjoy life, and be everlastingly happy, must love and follow the
Lord

Lord God with all his heart, and with all his Soul, and with all his might, and with all his strength.

24. *Wherefore is it then that some chose death, and perish?*

The Answer is, because of an evil heart of Unbelief: the way is strait and narrow, difficult to flesh and blood; there are many thorns to be trampled upon, and many crosses to be borne, and much to be denyed that is very dear to the flesh: and although the land seems to be a good, and pleasant Land, and infinitely to be desired; yet the difficulty of attaining of it, the hardships which are to be met with in the way to it, and the hopelessness of entering therein, seem as so many *Hydra's* to deter the soul, and to stave it off from so much as hoping, much less striving after its everlasting happiness: and this is the sad condition of all those who consult with flesh and blood, and have taken up

aliking to, and a pleasure in the fading delights and glories of this world, who think that the ways of sin are casie, and the paths thereof broad, and so take up (through the reception of the evil report of the good Land) a resolution to return back again, like the Dog to the Vomit, and the Sow which was washed to the wallowing in the Mire ; the end of whom is fearful and miserable.

25. There are many ways in the world, every one says they are in the right ; now since there can be but one right way, how shall he which never knew the true, escape the false ?

He that would find the true and escape the false must come to know that which neither can deceive, nor be deceived, which is the holy Spirit of Truth, which (as is already said) is that which reproveth the world of sin, and by the same to know the Son, the belief in whom is eternal life : this
Faith

Faith (if true) is that which overcomes the world, and through Christ our Lord gives us the Victory, and makes us partakers of that new (which is the true) and living way which Jesus (the Author of a better Testament than the Old) has consecrated with his blood ; and he which comes into this Faith, comes into the true way, which is not in names, and terms, and distinguishing Titles, nor in Sects, nor in Opinions, or any reproachful Epithite ; but consists in holyness, and the fear of the Lord, in standing and abiding in the holy life and counsel of God : and till people come into this they are all out of the way : We desire you not to be Quakers, but to come to know and believe in this, and to walk as Christ our Lord and Master walked before us ; and then you need not doubt but to be Christians, which is indeed what we are, and what we indeed desire all to be.

26. Tell me plainly, what mean you by Jesus Christ?

We mean what the Scriptures mean, him that is before all things, him by whom the world was created, even all things which are in Heaven, and that are in Earth, visible, and invisible, whether they be Thrones or Dominions, or Principalities or Powers: even him which in the fulness of time was manifest in flesh, born of a Virgin, who having made peace through the blood of the Cross, do's reconcile all things unto God, whether things in Earth, or things in Heaven, and *in the body of his flesh* through death to present us holy and unblameable, and unproveable in his sight, if we continue in the Faith grounded and settled, and be not

Col. 1. 16.
22.

Eph. 3. 19.

Heb. 1. 10.

Act. 2. 36.

Col. 1.
22. 23.

not moved away from the
 hope of the Gospel which we ^{2 Thes.}
 have heard, and was preach- ^{2. 16.}
 ed to every creature under
 heaven. This is he whom we
 mean ; this is he in whom
 we believe ; this is our Belo- ^{Cant. 5.}
 ved, and this is our Friend, ^{16.}
 O Daughters of Jerusalem.

*27. What mean you concer-
 ning the Seed ? and how many
 Seeds are there ?*

The Seed to whom the ^{Gal. 3. 16.}
 Promise is made is Christ ,
 the Seed of the Woman ,
 which should bruise the Ser-
 pents head. But there is an ^{Isa. 62. 2.}
 off-spring of God, even the
 workmanship of his hands , ^{Deut. 28,}
 which that Seed comes to re- ^{2.}
 deem ; the lost Souls of poor
 fallen man ; which when that ^{Isa. 61.}
 Redemption comes to be ^{8. 9.}
 known, is also called by its
 name

name that Redeems it : for
 Eph 3. 15. that was the Promise of God,
 and thou shalt be called by a
 new name, which the mouth
 of the Lord shall name, *even*
 Isa. 65. *by the name of thy God*, which
 9. 15. *Moses* said all the people of
 the earth shall see : and this
 is that Seed with whom God
 makes an everlasting Cove-
 nant, *even* the Seed which God
 hath blessed, the Seed which
 God brings forth out of *Jacob*
 and out of *Judah* ; the Elect
 & chosen people which shall
 inherit his holy Mountain.

28. *Is Immediate Inspiration & Revelation ceased or no?*

No : It is that which Paul
 Eph. I. 17. prayed for, that the God of
 our Lord Jesus Christ the Fa-
 ther of Glory might give un-
 to the Saints the Spirit of
 Wisdom and Revelation. It
 is

is the Inspiration of the Almighty which gives us an understanding, who revealeth to us deep and secret things: And that Spirit in all Ages (saith *Solomon*) entering into holy Souls, makes them friends of God, and Prophets: And without this Inspiration the Scriptures and things of God cannot be known or understood: for no man knows the things of God but the Spirit of God, and he to whom the Spirit reveals them, till when, the Scriptures are but a Sealed Book, which neither the Unlearned nor Learned can read, till the opening of the Seal, which is the Spirit of Truth, by which we also are Sealed to the day of Redemption.

29. *What is it to believe in
the*

Job. 32.8.

Dan. 2.21.

Wisd. 7.

7.

Isa. 29.11.

1 Cor. 2.

10, 11, 12.

Eph. 1.13.

& 4. 30.

*the name of Christ ; and what
is the effects of that Faith?*

To believe in the name, is
 Hab. 2. 4. to live : to live the life of
 Righteousness and Holyness,
 Heb. 10. 38. without which none can ever
 see the Lord : now the true
 Rom. 1. 17. Faith is known by the effects
 thereof, for that gives victory
 1 John 5. 4. 5. over the world, and brings
 & 3. 3. forth a lively hope, which
 purifies the heart as God is
 pure.

*30. To whom is the Righte-
ousness of Christ imputed?*

Act. 13. 39. Only to them which be-
 lieve, who walk not after the
 Rom. 3. 22. 25. flesh, but after the Spirit ;
 & 4. 22. who bear in their bodies day-
 23. 24. ly the dyings of the Lord Je-
 sus. But he that walks after
 Heb. 10. 29. the Flesh, fulfilling the Lusts
 of the same, tramples under-
 foot the blood of the Cove-
 nant,

nant, as an unworthy thing,
and makes the death of Christ
(to himself) of none effect.

31. *What mean you by San-
ctification and of Justification,
and how are they distinguished?*

Sanctification is by the Spi-
rit of God, and blood of Jesus ^{1 Thes. 2.}
our Lord, and it is a making ^{13.}
holy, as it is written, thou ^{Rom. 15.}
shalt be an holy people to the ^{16.}
Lord thy God: and he that ^{Heb. 10.}
is Sanctified, comes to be ju- ^{29.}
stified (for they are Conco-
mitants in the work of Rege- ^{Ex. 19. 6.}
neration) for the unsanctifi-
ed or wicked man I will not ^{1 Pet. 2. 9.}
justifie, saith God ; and they ^{Ex. 23. 7.}
are chiefly distinguished in
name, as the cause and ef-
fect, that Gods faithfulness
might appear, who will not
acquit the guilty person.

33. *But wherefore doth Paul*

[47,

say, who Justifieth the ungodly?

The Speech is Tropical,
 Rom. 4.5. by a *Metonymia* of the subject;
 in which place the word *ungodly* is put for a *Believer*, as
 the following words inculcate [λογισται ἡ πίστις αὐτοῦ εἰς δικαιο-
 συνην, *Imputatur fidei ejus ad*
justitiam, his Faith is counted
 to him for Righteousness.] So
 that he is called ungodly only
 in respect to what he once was
 before he believed, and not
 what he is by Faith.

34. Can the Creature be
 perfectly Sanctified, seeing John
 I Joh. 1.8. saith, If we have no sin we de-
 ceive our selves, and the truth
 is not in us?

It is falsely Translated ; for
 the Verb ἔχω is the Subjunctive
 Mood governed by the
 Particle [ἵνα, si] and the Pre-
 terimperfecttense of the same
 Mood,

Mood, as appears by the ninth verse, where he saith, *If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*; and how can that be, if at the same time we cannot say [*we have no sin?*] the version should be thus, *ἐὰν ὁμολογῶμεν τὰ ἁμαρτίας ἡμετέρας, ἰαυτοὶ ἐκκαθαίμεθα. Si dixerimus quod peccatum non haberemus, nos ipsos seducimus*; If we say we have had no sin, we deceive our selves: and it is so rendred by Beza, *non est nobis peccatum*, to which Tremelius agrees, *nos peccatum non habere*; and I think, out of the mouth of two or three witnesses every word may be established.

35. *What think you of Good Works?*

They are the fruits of the Spirit; the effects of the true faith, and although that man is not saved by Works, but by Faith; yet he cannot be saved without them; (*Jam. 2. 22.*) for it is as impossible, that the true
Faith

Faith should be, where the effects of it are not, as that God should deny himself.

36. What hold you of Prayer and Thanksgiving?

They are only to be done by that Soul, which comes to dwell in the
 I Thef. 1. 1. Life of Jesus; and to dye
 and 5. 17, 18. dayly to Sin; for to such
 Jam. 1. 5, 6, 7. God opens himself; and
 then they see and know what they
 want, and what to ask for; and asking
 in Faith, are fully assured that
 they shall receive the same at the hand
 of the Lord: The Prayers and Praises
 then are presented to God, from the
 Soul, by the Holy Spirit, which
 makes them a Sacrifice of sweet Sa-
 vour in his Nostrils; and then the
 Creature comes to see, that the Sa-
 crifices of the wicked are not only sin,
 but an abomination to the Lord.
 (Prov. 21. 28.) And thus receiving an
 answer from God, the Soul returns
 him

him a sacrifice of thanksgiving which is acceptable in his sight: It is dreadful to appear before God with polluted hands, and a wicked heart.

37. *How are the holy Scriptures to be understood?*

By the Spirit only that gave them forth, to which they are a Testimony, and stand as a witness against all the wickedness and evil ways of men, and all unrighteousness, and every evil work, which is acted against God, and the appearance of his holy Spirit.

2 Pet. 1. 20.

2 Tim. 3. 16.

38. *Tell me what you think of the death of Christ?*

It was the means by which God was pleased to redeem Lost man: upon him God layed the iniquity of us all; and since that sin could not be purged but by blood, therefore his blood upon whom the Iniquity was laid, was only thought meet to be the offering of the attonement; who having a feeling of our Infirmities, now ever liveth to make intercession for us. *Heb. 7. 25.*

2 Cor. 5. 21.

1 Pet. 1. 19.

39. *What bold you of the Resurrection?*

If the dead rise not, our Faith is vain; and we are of all men most miserable: But there is a Resurrection both of just, and

unjust, the one to Salvation, who shall
shine as the Stars in the Firmament,
the other to Condemnation and wrath: But
if any man ask with what bodies the dead shall arise,

1 Cor. 15. 14.

Rev 20. 12.

John 5. 29.

with the Apostle we answer, The body that is sown is not the body that shall be, but God giveth it a body according to his own pleasure, to every Seed its own body: suppose it be grain, as Wheat or the like; the grain that is sown is not that which arises but a new body, yet it is its own according to the kind; it is sown Wheat, it is raised Wheat again, not Barly, Pease, or the like: so we in the Resurrection shall exist in our own form, not that of Beasts, Fish, or Foul; we only change an Earthly Tabernacle for a Heavenly, a Carnal for a Spiritual, a corruptible for an Incorruptible, and a Mortal for an Immortal: and so the Body is sown in Corruption, and raised in Incorruption; it is sown in Dishonor, it is raised in Glory; it is sown in Weakness, it is raised in Power; it is sown a Natural body, it is raised a Spiritual: 1 Cor. 15. 53. but if any object that this Mortal must put on Immortality, to that we answer, it is spoken by a *Synechdoche* of the part wherein

wherein the Immortal part is included, and so the Soul being invested with mortality, is said to bear that denomination; which when the Earthly house of this Tabernacle shall be dissolved, shall be invested in a Building of God, a house not made with hands, Eternal in the Heavens: 2 Cor. 5. 1, 2. for which cause saith the Apostle *Paul*, We sigh, desiring to be cloathed with our house which is from Heaven. But though it does not yet fully appear what we shall be, yet (without any farther curiosity) we are satisfied, that when he shall appear, we shall be like him, and that we shall see him as he is, 1 *Joh.* 3. 2. Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working of his mighty power, whereby he is able to subdue all things unto himself, *Phil.* 3. 21. and with whom we shall obtain an Inheritance Immortal, and Undeiled which fadeth not away, reserved in Heaven; even for as many as are kept by the power of God, through Faith unto Salvation, prepared to be shewed in the latter times. 1 *Pet.* 1. 4.

40. *What say you to the last Judgment, and the Everlasting Life?*

We say that all must appear before the

Judgment Seat of Christ, that every man may receive according to the deeds done

in the body, whether they be good or evil: and therefore knowing the terrors of the Lord, we perswade men, (in which we are made ma-

nifest unto God, and to mens Consciences) that they henceforth live not unto themselves, but unto him which dyed for them, and rose again, that walking in newness of life, they may become Heirs of God, and Co-heirs with Christ of an Eternal Kingdome, in which there is^t the fulness of Peace and Joy for ever more.

The words of Dr. *Moor* in his *Exhortation* may serve for a Conclusion to this Book; *The drift of this whole Book is to stir men up to take into their thoughts these two main points; the hearty good will of God to mankind, even in the life of this world, made of the Commixture of Light and Darknes, that he will through his power, rescue those Souls that are faithful in this their Tryal, and prefer the Light before the Dark; that he will I say, deliver them from the power of Living Death and Hell, by that strong arm of their Salvation, Jesus Christ, the Living God, Enthron'd in the Heart of Man, to whom*

all

*all the Genij of the Universe, be they never so
 goodly and glorious, shall serve; they and all
 their Curious Devises and Inventions, shall be
 a Spoil and Prey, and a Possession to him that
 is most just, and shall govern the Nations in
 Righteousness and Equity. And that besides
 this Happiness on Earth, every Holy Soul
 hereafter shall enjoy a never fading felicity in
 the invisible and eternal Heaven, the Intel-
 lectual world; which if it be not true, I must
 needs confess, it seems almost indiffe-
 rent whether any Creature be or no. For what
 is it to have lived, suppose, seventy years,
 wherein we have been dead or worse, above
 two third parts of them? Sleep, Youth, Age,
 and Diseases, with a number of poor and con-
 temptible Employments, swallow up at least so
 great a portion; that as good, if not better, is
 he that never was, than he is, that hath but
 such a glance or glimpse of passing life to mock
 him. There are continually on Earth such num-
 bers of men alive, that if they lived well, it
 would be an Heaven or Paradise; but yet a
 scant one, to every particular man, whose days
 are as nothing. So that the work of God seems
 not considerable, in the making of this world, if
 Humane Souls be extinguished when they go
 out of it. There is nothing considerable in
 the Creation, if the Rational Creature be
 Mortal.*

Mortal. What design therefore can there be in God in the making of this World, that will prove ~~our~~ ^{ourselves}, worthy of so excellent a goodness and wisdom; but the tryal of the immortal Spirit of Man? It seems the deepest reach of his Counsel in the Creation: and the life of this world, but a prelude to one of longer durance, and larger Circumference hereafter. And truly it is nothing else but the heavy load of this body, that keeps down our minds from the reaching of these so high hopes, from a certain sense and feeling of that clear and undisturbed state of Immortality. Charity and Humility, will certainly make us meet Eternal Mansions for the ever-living Deity. But without these Mans Soul after this life, becomes but a Den of Devils, a Dungeon of dark and restless Phantasms, being incorporate into the ever gnawing and corroding Spirit of Hell.

Now unto the King Eternal, Im-
mortal, Invisible, the Only Wise
God our Saviour, be Dominion,
Honour and Glory, for ever and
ever. *Amen.*

SALMON.

THE END.

Courteous Reader,

BÉcause of the great Abuse that J. Ives has Publickly Proclaimed in Defamation of W. Salmon, I have Inserted, as a Post-script, the very Discourse of S. Newton, and Tho. Plant: that thee mayst see how grossly they have Abused S. Newton on the one side, and the unjust Contumelies cast on the Conversation of the Other.

The Substance of what Discourse happened between Tho. Plant and S. Newton at the Change.

HE asked me whether we owned William Salmon to be a profest Quaker? my answer was, I did not know him; but if he was a Quaker, I did not question but that I should know him, but did believe he was no Quaker: but I said we took it kindly from him, or any other, that would appear to plead our Innocent Cause against the Wrongs they did

us:

us: his answer was, we had good reason so to do: he also said, that they intended to write against him as a Quaker, but now they would not. And farther, I said at parting, that he might take for granted that he was no Quaker.

Samuel Newton.

THE END.

d
t
n
d
3,
at